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SOCIAL PROGRESS

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SOCIAL PROGRESS

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"Incandescent Prophets"

WHEN the Eighteenth Amendment was repealed the temperance forces did not make a strategic retreat. They took a fearful beating. Few of us have yet realized how disastrous that beating was. In that defeat were swept away the gains of many years of temperance progress. In many respects conditions with regard to liquor have never been so bad during the lifetime of us who are older. The restrictive laws are gone; the temperance organizations have been weakened; the federal and state governments have developed a ravenous appetite for liquor revenue; the liquor powers have great financial resources and are sending out tentacles in every direction and into every human relationship. They are casting before the youth and the women of our land the most tempting bait that devilish ingenuity can contrive. They are displaying an untiring interest in public education; they are again making themselves felt in legislative halls and are in general reënacting the follies and blind iniquities that in former days brought their downfall. One needs but to read the deliverances of insurance companies to see what the results of repeal are. The social set has developed a new technique to make it "smart" to drink and it is practically inevitable that we have before us an unprecedented national alcoholic debauch.

Now that the shock of repeal is over, that the air has cleared, that the plans and purposes of the liquor powers are apparent, the

time has arrived for a new assault upon this great anti-social enemy of the human race and of the Kingdom of God. The pathetic fact of today is the complacency with which so many good people look upon this growing evil. They appear to have a feeling of utter futility. A moral sleeping sickness is epidemic.

Who will accept the challenge of this modern Goliath? The church. There is no power on earth apart from the power of vital religion that is capable of coping with this evil. That is to say, the temperance problem is primarily a spiritual, a religious problem. The primary requisite in this present situation is not an organization, not a program, not legislative action, not an educational process, all of which are essential but not primary. There must be a great spiritual awakening. This problem must be lifted out of the field of academic education, out of the sphere of practical politics into the light of God's Sun of Righteousness. This can come through the Protestant pastors of America.

There must first be a great awakening of the ministry. The Spirit of God must blow over the "Valley of Dry Bones." This is not an indictment but a confession. God make us all conscious of our coldness and futilities! True, many great preachers have spoken fearlessly for God and right in these past years. They have been willing to be reviled and persecuted and many more have "followed afar off" but there has not been enough of John the Baptist incandescent preaching. The Protestant pastors must pray unitedly for a pentecost of tongues of fire that they may kindle the spiritual conflagration that shall be the flame of God cleansing his earth from the defilement of alcoholic inebriation. This is no day for juniper tree meditations, for gentle, placid, pious pulpit platitudes. No minister of Christ can afford to hold a mild mannered attitude toward the liquor business. The time is ripe for tongues that shall flare and flame, burn and blister with a white hot passion for the Kingdom of God—"which is righteousness."

True, there must follow intellectual perception and indoctrination, a definite educational program, a progressive restrictive legislative program, but the PRIMARY need is that the Protestant pulpits of America shall be filled with INCANDESCENT PROPHETS.—J. A. S.

We Thank Thee, Lord, Thy Paths of Service Lead

We thank Thee, Lord, Thy paths of service lead
To blazoned heights and down the slopes of need;
They reach Thy throne, encompass land and sea,
And he who journeys in them walks with Thee.

We've sought and found Thee in the secret place
And marveled at the radiance of Thy face;
But often in some far off Galilee
Beheld Thee fairer yet while serving Thee.

We've felt Thy touch in sorrow's darkened way
Abound with love and solace for the day;
And, 'neath the burdens there, Thy sovereignty
Has held our hearts enthralled while serving Thee.

We've seen Thy glory like a mantle spread
O'er hill and dale in saffron flame and red;
But in the eyes of men, redeemed and free,
A splendor greater yet while serving Thee.

Show us the paths in which Thou wouldest lead
To blazoned heights or down the slopes of need;
For both alike encompass land and sea,
And he who journeys in them walks with Thee. Amen.

—*Calvin W. Laufer*[1]

[1] *Church School Hymnal for Youth,* Board of Ch. Ed. Pres. Church, U. S. A.

A Word from the Moderator

By Henry B. Master*

RELIGION is something to believe and a very great deal to do. Christianity involves a relationship of faith and love with the Lord Jesus Christ our Saviour, the forgiveness of our sins through the atoning sacrifice of the Son of God, plus the power that comes from him to follow him and do his will.

It cannot be his will that great sections of our national life should be given over to practical paganism; that the strong should prey upon the weak; that little children should be hungry; that millions of our young people should have so little opportunity to know Christ and discover his teaching for themselves; that in the interest of pleasure—which has no connection whatever with happiness—the natural and normal desire of men, women and children for entertainment should be prostituted and debased by those who are merely avid of gain.

If it is not the will of our Father who is in heaven that his little ones should be thus neglected and abused, then as his followers, his servants, his friends, it is part of our manifest duty to do everything within our power to better the social conditions of our own and every other land. Nay, there are men and women who deny they have been saved by the Saviour, who nevertheless have dedicated themselves body, soul and spirit to the doing of good works, to the care of the weak and feeble, the education of the ignorant, the uplifting of the fallen—their honest effort is to make this world a better place in which men, women and little children may dwell in peace, and plenty, and joy. If this be so, what added burdens of responsibility do such lives lay upon those who have been saved, whose sins have been forgiven, who acknowledge their debt to God, who have named the Name of Christ and proclaimed themselves the followers of him who went about doing good! Doers of the Word and not hearers only is the command of our Father.

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But after all we are very human. Many a time the spirit is willing when the flesh is shamefully, pathetically weak. And this battle for social justice, social improvement, is a warfare in which there is no discharge. To take but one illustration, how specious were the arguments, how seemingly reasonable the arguments of the liquor interests when the fate of prohibition was in the balance. There was to be none of the old abuses. This and that horror connected with the liquor traffic were to be banished forevermore. But behold the conditions to-day! The old saloon, scarcely disguised as the modern tavern, is now wearing with smug complacency the garments of a pseudo-respectability. A great convention is the excuse for selling liquor twenty-four hours a day—if there are those who want it. Eternal vigilance is the price of liberty—and where is our liberty to protect the children, the weak of will, and those who always suffer most from the liquor traffic? We were not vigilant. We were not even awake—and, the results are what we see.

The same thing is true, no matter in which direction we turn our eyes. The victories of yesterday are discounted by the defeats of today—and will ever be thus discounted—unless Christians and Church members develop the spirit of resistance to the forces of evil, about us on every hand, which make for poverty, penury, pauperism not merely in economic conditions, but in intellectual attainment, in moral strength of character, in spiritual development. Our fathers had this spirit of resistance to every form of injustice which threatened them and their liberties. The saints of all ages have gone on to death in desperate antagonism to the enemies of God and of his Christ. As we ponder the need for social justice, can we, their descendants, be less concerned, less willing to spend and be spent in this great battle of benevolence and beneficence?

Where lies the secret of not growing weary in well doing? Where it always has lain: in a closer walk with God; a return in humility and penitence to him who washed us from our sins in his own blood; the constant prayer for the strength and grace which will keep us, you and me, faithful unto death. We must remember not merely on Sunday but all through the work-a-day week that what we do speaks so much louder than anything we

say. If any man have not the spirit of Christ—he is none of his. And if any man have the Spirit of Christ? Then while life remains, and strength of body and mind is his, he will never rest until he has done what he can for his less fortunate but perhaps not less aspiring brethren.

In our Lord's picture of the last judgment he set before us the two classes. One was welcomed to the place prepared for them in God's Kingdom. The other class was rejected. The amazing thing is that both classes were surprised at the judgment received. We might call it our Lord's parable of moral unconsciousness. The one group could not remember ever having ministered to Jesus, but unwittingly they had done so. The other group could not recollect any time when his shining form has appeared and they had failed to minister unto him. To the one class he said, Ye did it not. To the other: Inasmuch as ye did unto the least of these my brethren, ye did it unto me! Something to believe, a great deal to do, and mighty need at the present hour of doing it!

DRINK AS ESCAPE

The first thing to be clearly understood about alcoholism is that it is rarely if ever due to a "taste for liquor." Most of the alcoholics whom I have known had no fondness for the taste of liquor. It is not a physical craving but a mental and moral disease. *People drink in order to escape something.* Most often, perhaps, they drink to escape boredom or the sense of failure, sometimes to escape grief, physical pain, remorse, domestic unhappiness, financial worry or a general vague uneasiness about the future. One wholly cured alcoholic recently said to me, "So long as he is more interested in the relief or the kick that he gets out of liquor than he is in anything else, the alcoholic will go on drinking. Some stronger interest has to drive alcohol out or it will never go."—*From "The Art of Ministering to the Sick"** by Richard C. Cabot & Russell L. Dicks, P. 142.

* See Review on page 27.

Reverence for Personality

Test of a Christian

By Eliot Porter*

WHEN the Pharisees dragged the culprit woman before Jesus and demanded of him whether or not she should be stoned to death, Jesus "stooped down, and with his finger wrote on the ground." And when at last he had given those enemies the answer which sent them slinking one by one from the temple court, "again he stooped down and with his finger wrote on the ground." Not till they had all gone did he rise and look on the woman and speak to her. Why did he write on the ground?

Did he do it because he was abashed at the sin his enemies were crying abroad? He did not shrink on a similar occasion when a woman of no reputation bathed his feet with her tears. Physician of souls that he was, he would no more have recoiled from that situation than a modern doctor would shrink from physical disease. If it was a flushed face which he bent to the temple flags it was not for the sin that had already been committed.

Was it, then, because he was at a loss for a reply, unwilling either to renounce the Mosaic law which provided the death penalty, or on the other hand to insist on so stringent a punishment when it had not been customarily enforced? He did not hesitate to meet similar dilemmas raised by his enemies on other occasions, as, for example, in the question of tribute to Caesar.

The late Henry Churchill King, Congregational scholar, and Dr. Montefiore, Jewish authority on the Christian gospels, have both, evidently independently of each other, suggested another reason why Jesus stooped and wrote on the ground. In the words of the first of these two, Jesus was unwilling to share, in the brutal, needless humiliation of even a sinful woman "by adding to her load of shame so much as the weight of his pitying look."

In other words, he stooped down and wrote on the ground because he was shocked at a fresh sin which his enemies were committing before his eyes. It was their ruthless irreverence for a

* Pastor Memorial Presbyterian Church, Oxford, Ohio.

human soul. This woman was still a human being, with a soul made in the image of God. She was no *thing*, to be dragged thus brazenly into the temple court, to stand there beneath those leering eyes on every hand. It was this, jeering, heartless irreverence for a human soul that bent his head to the pavement. He would not look on this wretched woman until he had found how to drive her tormentors away.

Brutally, needlessly the Pharisees had thrust this woman into the public gaze, a kind of tortured human bait to trap the man they hated. Notice the contrast between their callous use of her and the manner in which Jesus treated her, driving away her jeering captors and the leering public, then speaking to her so simply that his words fell like a benediction: "Woman, where are they? did no man accuse thee? . . . Neither do I condemn thee; go thy way; from henceforth sin no more."

To temple police, too impressed by the preaching of Jesus to arrest him, these Pharisees exclaimed, "Have any of the rulers believed on him, or of the Pharisees? But this multitude that knows not the law are accursed." Over against such disdain contrast the attitude of Jesus, who seems, as Henry Churchill King has said, to be standing "with a kind of moral shudder, between the spirit of contempt in the Pharisees and Sadducees, and the outraged personality of the common people, even of the publicans and sinners; he feels the contempt, even for these least, as a blow in his own face."

Even the Least of These

Through all his teaching runs this insistence on the sacredness of the least and the poorest of men. "Blessed are the poor . . . the meek . . . the merciful . . ." If we despise one of our fellows as a worthless fool we are in peril of Gehenna. The heartlessness of divorce is offensive to God himself. Rather than cause one little child to stumble it were better for a man that a mill-stone be hanged about his neck, and he be sunk in the depth of the sea. The parables of the lost coin, the lost sheep, and the lost son insist upon the recoverability and the priceless worth of a human soul even at its worst.

Through all his ministry runs this same insistence on the sacred-

ness of personality. This must have been in part the reason for the vigor of his defense of Mary, when Martha would have humiliated her before all the assembled guests. Even in his treatment of Pilate there is a certain courtesy and forbearance and understanding: "Thou wouldest have no power against me, except it were given thee from above: therefore he that delivered me unto thee hath greater sin." And this same unconquerable sympathy for men and understanding of them even at their worst emerges in that prayer for the brutes that crucified him: "Father, forgive them, for they know not what they do."

He more than taught reverence for personality. He embodied it even as he stood before Pilate, and even as he was nailed to a cross. He not only *said* that there is joy in heaven over one sinner that repents; he gave his life for sinners because in his eyes even at their worst they were worth it. I do not remember where these words come from, but they describe, better than any others that I know, Jesus' attitude toward persons: "treating every human being with a kind of tenderness, because the principle of good in him is at once fragile and infinitely precious."

That was a new sensitiveness in his day. He had been born in a manger "because there was no room . . . in the inn." Why should Roman lady or Roman captain or Jewish merchant give way to a peasant girl? Let her bear her child in whatever shelter she could find. Galley-slaves toiled their lives away at their oars, degenerate brutes, and sank in their chains if their vessels went down in battle. Herds of beggars ranged the streets of Rome. Men tossed them coins, but avoided their touch. There were no asylums, no hospitals. A slave was a mere chattel, a thing that his master might kill at a whim. One of the better emperors had ten thousand slaves massacred for a public spectacle.

It was a new sensitiveness, yet once loosed in that callous world, it began to make a difference, and it has been making a difference ever since. There came a new spirit between master and slave. Six thousand soldiers in Rome's Theban Legion laid down their arms and said, "We are Christians; we cannot fight" and paid with their heads as they knew they would. For a century and more, with one or two possible exceptions, not one Christian served in the armies of Rome. Then the gladiatorial butchery was ended on

the heroic protest of the Christian monk, Telemachus. Then the time came when babies were no longer exposed to die. Then the insane were pitied rather than tortured. Then criminals were no longer denned like beasts. Then chattel slavery was at last outlawed. Then the liquor traffic found itself fighting for its life, and that fight is not yet ended. And prostitution finds itself fighting for its existence, even in Japan. Meantime the rights of women and children became more and more recognized, and hospitals spread even into African jungles and along the icy coasts of Labrador. Then the disgraceful twelve-hour-day was outlawed in Pittsburgh's steel industry, due to the courage of certain Christians who refused to be awed by big business.

Still our reverence for personality is denied by many a shameful fact. But it will not be long until child labor will be outlawed for the disgrace to American industry which it long has been. To-day we are ashamed and concerned as never before for our underpayment of laborers and our employment-deadlines at forty-five or forty; of our helpless old age, and our unemployment that damns millions to the soul-wrecking experience of finding themselves superfluous, unwanted; of our poverty, and our disdain for any child of God because of the color of his skin or the racial blood in his veins; of sex exploitation in and out of marriage; of Georgia chain-gangs and police brutality; and of our will to kill those who happen to live on the other side of an imaginary line or across a body of water. "Remember," thundered Gladstone to the English. "Remember that the sanctity of life in the hill villages of Afghanistan among the winter snows, is as inviolable in the eyes of Almighty God as can be your own." But, let alone remembering, we have not even yet learned that for the first time.

The philosophers Kant and Hegel put reverence for personality at the center of religion. The sociologist Cooley attributed nearly all our social troubles to the lack of it. Henry Churchill King saw it as the ruling principle in ethics and religion, and the highest test of an individual or a civilization. It is a crucial test of a Christian. Before we leave it, then, let us try to translate it into terms of everyday living.

I read, recently, in the records of a church, seventy years old, the order of session that the name of a woman member be read

out at morning worship as expelled from the membership because she had borne a child too soon after marriage.

In Philadelphia some four or five years ago a man was murdered in the night and the police, suspecting his wife, kept her under questioning a day, and night and a day, and then calmly announced that they had decided she was not guilty. No apology, no expression of remorse from the police, and no protest from any citizen.

I heard, too, of a hospital superintendent who in the presence of a number of other people, so savagely rebuked a student nurse for some mistake she had made that she shook as if she had been physically beaten. Whatever that girl deserved she should not have been so humiliated before other people. The browbeating of any human being, servant, waiter, clerk, child, wife, husband, in the presence of other people is a kind of outrage from which any person of sensibility instinctively recoils.

These may serve as examples of what reverence for personality is not. What is it? Well, for one thing, it means that we will never in the world treat any human being made in the image of God as merely a waiter or merely a stenographer or merely a clerk or merely a janitor or merely a mechanic or merely a student or merely an instructor or merely a salesman, but always as a human being in his or her own right. We all know that consummate insult of being obviously identified by another person as just another "whatever-our-function-is." I saw a college trustee introduced at commencement to a new professor. With his lips the trustee said, "How do you do," but with his eyes he said, "Just another professor." William James was too big and too human for that. They said this fine thing of William James, that "he made the other man feel that he had no desire to pigeon-hole him." And James himself once remarked, "How delicious is the fact that you can't cram individuals under cut-and-dried heads of classification!"

Reverence for personality means, in other words, that we never treat people as merely useful or useless to ourselves, never think of our servants as merely lazy or industrious, of our employees as merely reliable or otherwise, of our butcher and baker and the rest as only persons who supply us meat and bread and so on and

present bills for payment, of salespeople across the counter merely as devices to exhibit and have sent to us such goods as we choose, of waiters and waitresses merely as contrivances to bring us food which pleases or displeases us, of any human soul as simply an advantage or a disadvantage to ourselves. There was a man once who, faint with thirst beside a wayside well, begged a strange woman to draw water for him that he might drink. But when she jeered at him, he looked and saw something deep beneath her brazen face, forgot his thirst, forbore her jibes, and ministered to the hunger he had guessed in her heart. That is what I mean by seeing persons not merely as of possible use to ourselves, but as persons in their own right, with needs which we may help to meet.

Reverence for personality means, finally, that we never ride roughshod over another soul, that when we have hired a servant or temporarily engaged the services of shop-keeper or clerk or waiter, that we never take advantage and show our authority. Go into any hotel and see how some men and women treat the serving people there; into any restaurant and see what waiters and waitresses sometimes have to bear; into a store and see what tired clerks have to submit to. Follow some collector on his rounds and listen to what he has to hear, or try canvassing yourself and see how unfeeling some folk can be when they have other people at their mercy.

That is lack of reverence for personality, the sin that bent Jesus low in the temple court that day, then drew from him that quiet but crushing rejoinder that drove his enemies from their victim's side. What right have we to look at other human lives so selfishly? That clerk, that waiter, that collector, that telephone-operator, that peddler, may behind a brave face and an even voice be fighting the fight of courage against heavy odds. Our careless harshness may be the last straw that crumbles their self-respect and confidence and hope. They are living, hoping, struggling just as we are, and the God who sees our treatment of them looks on them not as useful or obnoxious to our little schemes, but as souls, lives, persons the same as we.

It is no matter of manicuring our morals about which we have been thinking. When we learn this reverence for personality and

live it, the Kingdom of God will have come. For as the sociologist Cooley said, this selfish view of others is the source of the greater part of the social immorality in our world, and accounts for nine-tenths of the world's trouble. The dying Dimmesdale's words to Hester Prynne, in "The Scarlet Letter," are worth remembering, "When we violated our reverence each for the other's soul." When we have learned this reverence we will not misuse any human being, for greed or for lust or for any other purpose. We will not overwork or underpay other people or swindle them or adulterate their food or crowd them into vile tenements, or sell them the liquor that degrades them, or will their wholesale slaughter in the insanity of war.

It is no little refinement of Christian character. It is the test of discipleship and the means of the Kingdom on earth.

Nowhere is this reverence for personality more striking than in that incident: "Jesus stooped down and with his finger wrote on the ground . . . And again he stooped down, and with his finger wrote on the ground . . . And Jesus lifted up himself, and said . . . Woman, where are they? did no man accuse thee? . . . Neither do I condemn thee; go thy way; from henceforth sin no more."

New Materials

Armistice Sunday—A new service of worship, "Beyond Remembrance," has been prepared for use on Armistice Sunday and on other occasions in the interest of peace. The service includes prayers, hymns, a litany of peace, suggestions for the sermon or address and for the incidental music. A copy should be in the hand of each worshiper. Price 2 cents each; 12 or more copies, 1 cent each.

"*Abstinence Is Important*"—So says Angelo Patri, well known for his syndicated articles in the daily press. He addresses young people with his characteristic understanding and frankness. The leaflet, "Value of Temperance," is intended for both young people and their leaders, and its small cost will make it available for wide distribution. Price 50 cents a hundred.

A CHRISTIAN COMMUNITY

The General Assembly of 1936 approved the participation of the Presbyterian Church during the year 1936-1937 in the emphasis, "Christ in the Life of the Community," thus carrying forward and expanding the emphases on the Christian Home and the Christian Church, which have enlisted the interest of the Church for the past two years.

In this community effort, the Presbyterian Church joins with forty-one Protestant Communions, members of the International Council of Religious Education, in a common task with a four-fold purpose: (1) To discover the community needs to which the Church can most effectively minister; (2) To enlist the interest and participation of every Christian citizen in an active and effective program to meet those needs; (3) To bring into the fellowship of the church and otherwise serve all those in the community in need of its redemptive ministry; (4) To develop a new ideal of Christian patriotism and of the practice of citizenship as a Christian obligation.

For Presbyterian churches this cooperative enterprise becomes a part of the long-range program for spiritual advance which under this year's theme, "Pioneering with Christ" stresses the importance of Christian faith and practice in every community relationship.

In directing the attention of Christian citizens to the needs and problems which lie directly at their doors, the Community emphasis is quite in line also with the pronouncements of General Assembly upon social and moral issues and will give a needed impetus to the program of social education and action in the church.

The Board of Christian Education and the General Council have cooperated in making plans and preparing materials for use in the year's program. A booklet, "The Church in its Community," suggests program plans and methods of promotion. This, together with a worship service and a discussion outline will be available after October 15. They may be secured on request to the Presbyterian Board of Christian Education, 129 Witherspoon Building, Philadelphia, Pa.

The Christian College and Social Reconstruction

By William Lindsay Young*

WHAT shall be the relationship of educational institutions to the social problems of man? There are at least two points of view in answer to this question. On the one hand there are those who maintain the position of Mr. Nathaniel Peffer that the school "cannot create; it can only reflect. It cannot generate new social ideas; it can transmit only those which are already accepted. It must always bend to the collective will around it. In social ideas it can rise no higher than the source of the thought, feelings, and beliefs of the dominant groups in the society in which it finds itself." This means that the school must avoid social innovation of any character whatsoever. In this position the college is conservative. It must throw its influence against change, and confine its teaching to the socially accepted culture. On the other hand there are those who are in line with the educational point of view expressed by Professor Ellwood. "It has been the mistake of the American people in particular," he maintains, "to think that the mores can be changed by the action of law and government, whereas the most that law can do is to confirm and sustain the change. The real change must be in the attitudes of the people, and that can be brought about only through some form of education. If the school of the future does not wish to lose its educational position and leadership, it must assume its share of responsibility in the leadership of civilization. It must undertake the work of building a new and better world and no longer be the slave of the customs and traditions of the hour."

Some institutions of higher learning may be retarded from actively participating in social reconstruction because of adverse political influences. Others may be embarrassed by vested interests. Then there are schools which may have become so enamored of their academic respectibility that they hold themselves aloof

* Executive Vice-President Park College, Parkville, Mo.

from the actual arena in which man struggles to survive. The Christian College, however, has but one course it must pursue if it is to be true to its high purpose. As a Christian institution it is part of that larger movement dedicated to the establishment of the Kingdom of God on earth. Whatever else the Gospel of Jesus Christ may be it is certainly a movement with a social goal or purpose. Jesus "came into Galilee, preaching the gospel of the Kingdom of God." He taught his disciples to pray, "Thy Kingdom come, thy will be done on earth." Dr. John A. Hutton, the noted British preacher, places a thought provoking interpretation on that verse of scripture, "He came unto His own and His own received him not." "These words," Dr. Hutton maintains, "are, in the first instance, not theological, not mystical, not even religious in the narrow or accepted sense. They deal with the historical fact that Jesus came to His own people with a definite public and social policy, which I have called a proposal: and they rejected it." That proposal, he further states, was that man should "step across the threshold into the final Kingdom of God in this World."

This righteous social order Jesus called the Kingdom of God has been slow of realization because Christian institutions have not seen with sufficient clearness the simple fact that they have a social task to perform, a task that calls for a kind of leadership which the Christian College is excellently equipped to develop. It is an institution with an educational objective entirely unique to itself, what we have called the Kingdom of God on earth.

Specifically then, how does the Christian College contribute to the reconstruction of our social world. When it is true to its high purpose it teaches with definite social objectives in view. Sociology, political science, economics, international relationships, sex, psychology, family problems, etc., can all be taught in ways that either retard or enhance Christian values in life. Not only are our colleges teaching theory with Christian implications but they are venturing forth in applying their theories to actual life situations.

One college has a "social studies seminar" in which the students, under the direction of the professor, have made a study of the various aspects of the life of the county in which the college is located. Careful research was made into the reasons for divorces

in the county. If the causes could be removed better family life would be made possible. Investigations were made as to the causes of inadequate educational facilities for children. Attempts were made to find some solution for delinquency in the county. By these projects the college hopes, not only to make the county itself more Christian in its general social life, but hopes also to develop in students both a social consciousness and skill in dealing with the evils of society irrespective of whatever particular vocation they may pursue after they are through with their college education.

In the South two Christian colleges for years have been promoting an inter-racial seminar. One college is white and the other one negro. Four times a year a group of students and faculty members from each of these two institutions get together, not as whites and blacks, but as Christian men who have common interests. Out of pursuing their common interests in this happy fellowship there has developed, as a sort of by-product, one of the finest inter-racial fellowships possible.

A similar yet somewhat different project is being conducted in another Christian college by the professor of Bible and his major students. In the suburbs of a large city there is a district in which there are thousands of underprivileged Negroes. This professor with his students has gone into this area and organized a Sunday School and church. Services for worship are held regularly and the children are given an opportunity to learn something about Christian living.

An international relations seminar is conducted by one of our Presbyterian colleges in a very unique manner. An electric bulletin board is placed in evidence before the student body. This board flashes the spots where there are international tensions, and then proceeds to seek possible solutions from a distinctly Christian point of view.

There are other kinds of service rendered by our Christian colleges which make for social betterment. Two colleges come to mind just now where the professors in chemistry have been concerned to see that the city water supply is pure. Another has led the way in a community where people needed to be shown

(Continued on page 22)

Friendships with Juvenile Delinquents

By Anna Jean Vandercook*

EACH juvenile delinquent of the proverbial ninety-nine out of a hundred claims affiliation with some specific church, when he is registered in Juvenile Court. Interesting irony exists in the fact that most of these delinquents only "live near the church," and may never have entered the building of a religious institution.

What responsibility does this ironical twist present to the Church? A question of this kind was considered by the United Churches in Scranton, Pennsylvania, when the Juvenile Court made the unusual request that this organization act as a clearing house for Juvenile Delinquent cases.

"But we'd like to become more than a clearing house. We want to be *friends* of these delinquents," replied the United Churches. Therefore, a new plan was established. Before its weekly session, the Juvenile Court notifies the United Churches of all Protestant cases listed for that week. The United Churches, in turn, asks a minister or some other adult to visit the child's home, to obtain all possible information concerning his background, and finally to attend court when the child is summoned. If the delinquent is placed under probation by the court, he is paroled to the representative, and then may follow enforced attendance at Sunday School, Church, or public school. Thus, we now have the Court, the School, and the Church, together with numerous other social agencies, all in charge of the young delinquent.

"But," insists a conscientious minister, "I cannot satisfactorily supervise a probationed child without the help of someone else. With what individual in my church can I discuss the delinquent's problems? Besides, the child needs some capable, understanding friend near his or her own age."

Thus is suggested a new type of volunteer service for young people in the Church. To meet this need, the help of a few young people has been secured for friendships with potential delin-

*Associate of the United Churches of Scranton and Lackawanna County, Scranton, Pa.

quents, or with children placed on parole. Training facilities have been limited, and as yet only a few volunteers have been enlisted. The chief source of training for these workers is through their contacts with the Family Welfare, Visiting Nurses, the United Churches, and Juvenile Court officials. Consequently, young people and social agencies share their information and cooperate effectively.

Once, for example, the United Churches, faced with a probationed case, introduced a young volunteer to a Family Welfare worker who frequently visited the delinquent's home. The Welfare worker, in a natural way, brought this child and the older girl together. Gradually, a comradeship developed, and to a certain extent, leisure-time activities of the child were controlled. Because of this friendship and mutual confidence, the older friend sometimes discovered situations hidden from the social agency. Often, too, the Welfare worker made valuable suggestions to the inexperienced volunteer worker. And together they found healthful influences which possibly would remove the causes of delinquency.

For additional training, three experimental classes were conducted in which each social agency of the city was described to a group of carefully selected church members of all ages. At the third session, this group questioned agency representatives specifically about agency procedure in handling juvenile delinquency and other problems of society. As a result, a more complete training school was planned with a definite purpose to show volunteer church workers where they may turn for assistance in meeting problems of the church and community; also, to teach methods whereby social agencies and active church members may cooperate successfully, without hindering one another.

The possibilities of the project described in this article are more in evidence than is the actual active program. Therefore, it is too early to determine definite results. It is evident, however, that a group of dependable, well-trained young people assisting older leaders in a project of friendship with juvenile delinquents will fill gaps which agencies cannot touch. Likewise, the daily living of these workers will be enriched by new life values, because of specific social needs which become their own responsibility.

The Need of Godly Homes

By William Pierson Merrill*

CONVERSATIONS with two leading educators have recently made a profound impression on me. One of them was the headmaster of an outstanding Preparatory School, who told me that the school failed to make good in the case of about fifteen per cent of the boys sent to it to be prepared for life. Then he added, "About ninety per cent of these boys who fail come out of broken homes." He went on to state the problem in more specific terms. What can a school do for a boy who has grown up in a home where marriage has been a failure, so that the child has never felt the steady power of a home life devoted to high ideals?

Sometime later I had the privilege of an extended talk with the President of one of our leading colleges and spoke of the shock given me by a sad and serious case of attempted suicide on the part of a student not long before. The President replied, "You would be surprised to know how common that sort of thing is." He went on to say that in the course of two years that college had had three or four cases of attempted suicide. "Was that exceptional?" I asked. "Not at all," was the answer; and he began to tell me of a number of cases known to him in one institution and another, where boys had tried to take their own lives.

When I asked what the conditions are to which this state of things may be traced, he said with emphasis that back of practically every such case was a home that had failed, or gone wrong in some serious way. "We are feeling," he said, "the growing lack of homes that afford a religious atmosphere; there are too many homes where one parent or both do not play the game. The college cannot do much for a boy who comes out of such environment."

I recalled the fact that a few years ago a Bishop of the Protestant Episcopal Church wrote to several hundred ministers, asking them how many of the marriages at which they had officiated had ended in divorce, where both of the parties had been faithful

*Pastor, Brick Presbyterian Church, New York, N. Y.

members of the church. Tabulation of the answers showed that the percentage of such cases was so small as to be almost negligible.

One of the most urgent needs of our time and land is the need of godly homes. God instituted a family before he established a state or a church. And the men and women who have made society safe and held it true have been the product of homes of the right kind.

One of the early chapters of St. Luke's Gospel opens with what might easily seem an unimportant historical reference: "Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of the region of Iturea and Trachonitis,—in the high priesthood of Annas and Caiaphas, the word of God came unto John the son of Zacharias."

That seems a mere jumble of names, out of ancient history. Really it has a vivid meaning for the present time. Tiberius was the typical dictator; Pilate the typical crooked, self-seeking politician; Herod and Philip the leaders of social degeneracy; Annas and Caiaphas outstanding examples of religious decadence. Those are still the forces against which decent people must fight their way; state tyranny, corrupt politics, social degeneration, religious decadence.

But all this, in Luke's picture, is but the dark background, against which the light of God shines. "The word of God came to John" just then; and he was but the forerunner of Jesus.

John and Jesus. How and whence did they come? Out of what pure spring came the saving water of life? "John the son of Zacharias"; "Jesus, Son of Mary." They came, both of them, out of homes plain, modest, unpretentious; but homes in which the children were trained in the best religious teaching and life that came out of the past, and yet were also made to feel about them continually the atmosphere of hope for better things to come, of prayer and faith and interest in the great things of God. The Word of God that made all things new came to John in the wilderness and to Jesus in the busy town; but it came to both of them as to men fitted to receive it through what had come to them in childhood and youth in their homes.

There would be more leaders to-day who could be trusted, more voices speaking with divine certainty, insight, courage, and inspira-

tion, if there were more homes like those out of which came John and Jesus; more mothers like Elizabeth and Mary; more fathers like Zacharias and Joseph; more godliness in humble dwellings gently and persistently forming characters for the uses of God.

Let conditions be as bad as they may in the world; there is hope of true salvation and progress if only there are homes which are centers of steady Christian influence. Out of these can and will come men and women who can hear and recognize the voice of God, and are not afraid to repeat the message, and obey it at any cost. "The earnest expectation of the creation is waiting for the revelation of the sons of God." And God's way of raising up such leaders to meet the world's need is now, as it was in the first century, through godly homes.

The Christian College and Social Reconstruction

(Continued from page 17)

the need and value of more adequate recreational facilities. An unusual social ministry is being rendered by one of our colleges to a number of coal mine villages.

Harvard College was founded to "save the church from an illiterate ministry." Yale was organized to "fit men for public employment both in church and state." King's College, now called Columbia University, states its purpose in the charter as bringing children to a "saving knowledge of Jesus Christ." So down through American history there has been this religious motivation in the founding of our institutions of higher learning. The church continues this spiritual tradition in its Christian Colleges. When it is true to its sacred purpose it was what G. A. Coe says it should be, "a miniature Kingdom of God." It has become increasingly evident that we cannot expect to make the kingdoms of this world the Kingdom of our Lord Jesus Christ unless we develop a leadership definitely Christian in its ideals and purposes. And the Christian College is the only institution of higher learning in America which has made this its objective.

An Adventure in Fellowship

By J. Martin Stroup*

THE Scotch-Irish, that stern and deeply religious people who settled the Juniata Valley of Central Pennsylvania nearly two centuries ago, were not noted for their tolerance. However, they ingrained in their children such a love for and belief in the Bible, which was passed to their children and their children's children even to the third and fourth generation, that the Presbyterianism they established here in the 18th Century was able in 1935 to interpret in the light of modern need the practical answer to that question found in the last book of their Old Testaments, "Have we not all one father? hath not one God created us?"

Thus it was perfectly natural that the men of the Presbyterian Church of Lewistown should take the lead in a community movement through the Men's Association of the church which would draw together the men of all races and faiths in a spirit which led them to pray,

"America! America!
God shed His grace on thee;
And crown thy good with brotherhood
From sea to shining sea."

Under the pastorate of the Rev. Henry A. Riddle, D.D., it was not strange, but rather deeply significant, that the spirit which led to this movement should follow the visit to Lewistown of the Rev. J. A. Stevenson, D.D., of the Department of Social Education of the Presbyterian Church in the U. S. A., and his address on "Men of Good Will." He spoke at the first annual Community Brotherhood Day, when for the first time in Lewistown, Jews, Catholics and Protestants planned together and participated in a religious program.

A few weeks later the Lewistown Presbyterian Men's Association decided to translate the inspiration of that message into practical application and the "Fellowship of Men of Good Will" was inaugurated, bringing to a series of the monthly meetings of

* Elder, Lewistown Presbyterian Church, Lewistown, Pa.

the association speakers, who included Harry L. Siegel, a leading Jewish attorney of the city; Rev. Elmer D. Hess, a Mennonite minister as a representative of the "Plain People"; Rev. Peter M. Stief, priest of the local Roman Catholic Church; Rev. Beverly Ward, a student of Lincoln University as a representative of the Negro race; with the concluding message by Rev. William L. Mudge, D.D., a Presbyterian minister and executive secretary of the Pennsylvania Council of Churches, who spoke on "We Being Many Are One."

As the Jewish, Catholic and Protestant men mingled together for the social hour following one of the meetings, Edwin Cross, an elder of the host church and a leading citizen of the community, pointed toward a hill on which had stood many blazing crosses during the heyday of the K.K.K., and said, "With this meeting there has passed from this community the last trace of the intolerance that made those burning crosses possible."

The keynote of the success of the movement was struck by Attorney Siegel when he declared that understanding rather than tolerance was the basis of true progress toward unified action in the community or nation. "For," said he, "from understanding comes reason and from reason comes ability to work unitedly. It is not our aim to bring our religions to a common denominator, for we can be better Americans by being better Protestants, or better Catholics, or better Jews, whatever be our faith."

The Rev. Mr. Hess spoke of the contribution of the Mennonites and other "plain" sects toward world peace through their doctrine of non-resistance and of the fact that the Mennonites were the first organized religious society to demand entire toleration in matters of religion, closing with a tribute to the youth of his church "who have a broad vision of life and realize the responsibility that is theirs; who know their Lord and are willing to pay the price His service entails."

"The world's greatest need to-day is the awakening of people's consciences to the vast evils that have crept into economic life," Rev. Father Stief told the first audience ever to have been addressed by a Catholic priest in the Lewistown Presbyterian Church. His was a masterful address on "Morality and the Economic Life" in which he outlined the position of his church on moral issues

as they are related to economic and industrial life and challenged his hearers, Protestant, Jew and Catholic alike, to a practical application of the teachings common to all three faiths.

"Negroes are people," Rev. Beverly Ward assured his hearers as he spoke of the average Negro, a Negro whom America does not know and seems not to care to know, cultivating rather the acquaintance by radio, the stage or the newspaper of such characterizations as Amos and Andy, the black-face minstrel or the abnormal and criminal type, while passing by the outstanding individuals of the race as the rare exceptions. "Rethink your attitude toward the Negro, evaluate him as an individual rather than a group," was his plea which met the ears of a sympathetic and friendly audience.

Dr. Mudge's closing message was a benediction on the "Fellowship of Men of Good Will" as he, a representative of united Protestant Christianity, without apology or reserve preached Christ crucified, the Christ whose apostle "stood in the midst of Mars hill" and proclaimed: "God . . . hath made of one blood all nations of men for to dwell on all the face of the earth. . . . that they might seek the Lord, if haply they might feel after Him and find Him."

It was truly a fellowship of good will and the plan of warfare on misunderstanding and intolerance between races and faiths proved a most effective and practical one, attaining the purpose of the Fellowship "to deepen the sense of Christian fellowship among the men of this church and between them and the men of other faiths and other races, that we may all be led to say, 'The Lord our God is one Lord.' "

The meetings were held in the chapel of the church with social hours following in the social room where light refreshments were served. All three faiths were always represented, as many as two score Jewish and Catholic guests being present, together with men from other Protestant denominations. The meetings attracted the attention of the entire community and their aftermath has been a more wholesome spirit of unity in community movements for social, moral and economic betterment and an absence of mutual distrust and suspicion between religious and racial groups.

In the words of the pastor of the church, the community learned to say "OUR."

Adult Christians Unite

AT Conference Point, Lake Geneva, Wisconsin, in late July, a group of more than 200 leaders, authorities in many fields of adult activity, met in Conference "to define, plan, and launch an aggressive movement in Christian education and social action among the adult forces of American Protestantism."

The group was a widely representative body comprising ministers and laymen, religious educators and professional field workers, seasoned veterans and "young adults," delegates from 20 denominations and 32 states and provinces.

Nine commissions of the conference considered nine areas of modern life from personal religious living and community life to economic relationships and world conditions. The findings of these commissions are now available in the form of a Conference report containing careful analyses of the fields of inquiry, a statement of the problems and convictions relating to them, and concrete suggestions for adult groups.*

Among the most important outcomes of the conference must be placed the values which accrued to the commissioners themselves. Many experienced a new enjoyment in the seminar method with its opportunities to clear viewpoints and arrive at new positions through free interchange of ideas; every one seemed to be gripped with a new realization of the task of the church; and perhaps, most significant, was the apprehension of the power to carry on, available to those who, through spiritual preparation and discipline are able to appropriate it.

The 55 Presbyterian commissioners and leaders discussed plans for extending the influence of the Conference to the churches and their leadership, enlisting their participation in the regional conferences and seminars to be held in many parts of the United States and Canada during the coming year.

Anyone desiring to get in touch with delegates in his vicinity may secure names and addresses from Mr. Edward P. Westphal, Director of Adult Education and Men's Work, 1132 Witherspoon Building, Philadelphia, Pa.

* Order from any Presbyterian Book Store, enclosing 25 cents.

Reading Suggestions

The Return to Religion, by Henry C. Link, Ph.D., Director of the Psychological Service Center, New York City. The Macmillan Company, New York, 1936, 181 pages; price $1.75.

This book, dealing with the psychology of personality, will interest many kinds of readers. Those who are concerned about religion will be interested in the influences which led the author away from his religious faith and the way in which he was led back, and in his making religion the basis of a wholesome personality. The educator will be aroused by his discussion of the weakness of formal education as a means of developing a practical and successful personality. Students of politics will be arrested by his analysis of the shifting a sense of responsibility from local communities to the central government and his emphasis upon individual freedom, initiative, and endeavor. The socially minded will pause over his insistence that the abundant life does not consist in material possessions and opportunities. Each of these classes of readers may disagree with him, but their thinking will be challenged by the book. His basic thesis is that the extrovert is the happy, stable and wholesome personality, and he defines the extrovert as the person with unselfish habits and attitudes, and the introvert as the person with selfish habits and attitudes.

—*P. H. Miller.*

"The Art of Ministering to the Sick," by Richard C. Cabot. M.D., and Russell L. Dicks, B.D. The Macmillan Company. New York, 1936. 384 pages, $3.00.

Everybody knows Dr. Cabot, the richness of his experience and practical helpfulness in guiding others into an appreciation of the close alliance between religion and medicine. He is one of the founders of the Society for the Clinical Training of Theological Students. He is, at the same time, Professor of Internal Medicine at Harvard Medical school and of social ethics at Harvard University, and in addition, outstanding in his leadership among social workers in this country.

Mr. Dicks is a minister who has been doing some pioneering under Dr. Cabot's direction in the Massachusetts General Hospital. He thus writes out of a practical experience in the techniques of ministering to the sick. From his day by day record of what was done and said, what helped and what did not seem to help, one feels as though he were personally being conducted into an appreciation and understanding of such techniques as listening, quietness, prayer, note taking, and note writing.

This is a book of great importance to all religious workers and particularly to ministers. Its point of view is that there is no experience which under helpful guidance may contribute more to soul growth than the experience of illness. Pain, sorrow, frustration bring experiences which "invite a new start in life." The minister goes to the sickroom as the representative of the Great Physician and "by authority of the needs of the patient, needs which will not be met otherwise:" thus he takes his place along side of the medical doctor.

Among the particularly helpful discussion are those which deal with: the relationship of the doctor and minister: "the growing edge:" the "sense of growth:" directed listening: Vis Medicatrix Dei; the minister's "kit bag."

There is a chapter of particular helpfulness to ministers which deals with conduct in relationship to women who, for one reason or other, must be seen alone. Every possible situation the minister faces in dealing with the sick is discussed—sickness of all sorts, operations, the dying, the bereaved. The case studies in the appendix are of outstanding suggestiveness.

An expensive book, but one which no religious worker can afford not to get for himself.—*E. P. Westphal.*

The Psychology of Christian Personality, by Ernest M. Ligon. The Macmillan Company, New York, 1936, $3.00.

In a world of uncertainty and blatant confusion, we find ourselves constantly questioning values and the meaning of life. It is a refreshing experience at such a time as this to read Ernest Ligon's book, "The Psychology of Christian Personality." Here is a restatement of Christian life and the transforming power of religion in life in terms of personality traits. The author evaluates

the traits which constitute Christian personality, as described by Jesus in the sermon on the mount, using the principles of mental hygiene, psychology, and psychiatry. Another phase of the work consists of the statement of sound results produced through experiment and study in recent years.

The reader finds help on many puzzling questions such as the value of prayer in strong personality, the nature and treatment of anger in personality, the influence and role of sex, the causes and cure of the inferiority complex, and the effects of fear in human life. A chapter on the integration of character and another on vocational guidance approached from Jesus' teaching, "Ye are the salt of the earth!" are most stimulating.

Pastors, Psychologists, students, parents, teachers, and those of us who endeavor to live with people in such a way as to reach toward the goal of abundant living will be genuinely interested in this study.—*H. L. Evans.*

Our Community and the Christian Ideal, by Eugene Wilford Shrigley. The Abingdon Press, New York, 1936. 40 cents.

The writer well describes this little book as a brief introduction to the problem of the relationship which exists, or should exist, between religion and the community in which it functions. The appearance of such a book at the beginning of the year of emphasis on "Christ in the Life of the Community" is especially timely.

Topics for thought and discussion and a bibliography add to the usefulness of the book for the purposes of group discussion.

War Drums and Peace Plans. The Foreign Policy Association, New York, 1936. 25 cents. Study packet, including book, 50 cents.

The title suggests both the content and purpose of this booklet. It is the most recent of the series of Headline books. Like the others of the series, it abounds in challenging statement and arresting illustrations. The church group seeking a guide for the discussion of the present crisis will find it in this book and the study packet which, with a copy of the text, may be had at fifty cents.

Current Films

The estimates of films here reproduced are offered in response to the action of General Assembly, 1932, requesting such a previewing service to be made available from the Department of Social Education. This selection includes recommended films only and represents approximately one-fourth of those covered by the National Film Estimate Service from which they are obtained. The estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Anthony Adverse (Fredric March) (Warner) Very skillful adaptation of famous novel, notable acting and direction, period backgrounds expertly done, colorful characters, pleasantly intricate plot, fast narrative, mature romance—make tensely appealing picture for the intelligent public.
For A: **Excellent** For Y: Mature For C: No

Romeo and Juliet (Brilliant cast) (MGM) Splendid screening of Shakespeare, with beauty, fidelity and power, the dialog exclusively his. Sets and costumes nearly flawless. Acting of finest, except Barrymore. Norma Shearer wonderful. Further cutting desirable, but masterpiece now. Merits great success.
For A: **Excellent** For Y: **Excellent** For C: Mature

Nine Days a Queen (Nova Pilbean) (G-B) England's own fine portrayal of brief period in its history when succession to Henry VIII was fought out with heartless intrigue, and tragic cruelty. Perfect costumes, background, manners, atmosphere, and superb cast make this a historical masterpiece.
For A: **Excellent** For Y: **Excellent** For C: Too strong

Joan of Arc (German, good English titling) (Ufa) Vivid, authentic, relentless story of grim deeds and times of Maid of Orleans, done with utter realism and conviction by able cast. Crudity, inhumanity and despair of civilization 500 years ago. (But Jeanne d'Arc in German!!)
For A: **Very good of kind** For Y: Strong For C: No

Last of the Mohicans (Randolph Scott) (Reliance) Fine picturization of classic, notable for accuracy in story, settings, and convincing characters. True to times, it is appealing, thrilling and terrifying by turns. Good example of how much more a picture can do than even Cooper's words.
For A: **Fine of kind** For Y: **Very good** For C: Too strong

Making of a King, The (Emil Jannings) (German Prod.) (Full Eng. titles) Masterful performance by Jannings as Frederick William I of Prussia in his struggle to train for kingship his antagonistic son who was to become Frederick the Great. Splendidly dramatic, vividly historical, technically satisfying.
For A: Excellent For Y: Good For C: Mature

Swing Time (Ginger Rogers, Fred Astaire) (RKO) Lively, frothy, musical comedy lavishly produced, with striking settings and dance effects. Nonsensical, weak story, featuring wholesome romance of dance team, but Astaire's personality and dancing more than compensate. Delightful comedy roles.
For A: Very good For Y: Very good For C: Good

China Clipper (Pat O'Brien, Beverly Roberts) (1st Nat.) Notably well-acted human-interest thriller. War-ace flyer, married, obsessed over aviation's future, kills love and peace of mind until his Clipper's first trans-Pacific flight solves all. History theatricalized into good entertainment.
For A: **Fine of kind** For Y: **Fine of kind** For C: Exciting but good

Star for a Night (Jane Darwell) (Fox) Appealing, unpretentious, realistic comedy of an adorable, blind German mother whose three children come to America and lie to her about success. She comes over, regains sight, and restores sanity to all. Jane Darwell makes the picture.
For A: Good of kind For Y: **Good** For C: Fair

Texas Rangers (MacMurray, Oakie, Nolan) (Para.) Skilfully glorified western offered as "epic of 1883." Large scale thrills, Indian battles, and much about noble service of Rangers. Hero, one of three bandit pals, joins Rangers to get pal tips on robberies—but reforms in time for moral ending.
For A: Depends on taste For Y: Good of kind For C: Very exciting

Reference Materials

* Contains good Reference List.
† Orders for items preceded by this mark and requests for information should be sent to the department of Social Education, Witherspoon Building, Philadelphia. Order other materials from the Book Stores listed on page 32, except where otherwise indicated.

"Social Progress"—This magazine should be in the hands of all church leaders. Subscription price 25 cents a year, 5 copies sent to one address, $1.00 a year. Please use blank on page 32.

The Alcohol Problem

*Children and the Alcohol Problem—12 page pamphlet, single copy free.
*The Junior and the Problem of Temperance—Junior Study Unit. Teacher's Edition 20 cents; Pupil's Edition 15 cents.
*A Presbyterian Program of Temperance Education—A guide to pastors and leaders. Free.
†Alcohol As a Food—free.
†Alcohol, Its Influence on Body and Mind—free.
*Alcohol and the Liquor Problem—A worship and discussion program. 10 cents. Worship services printed separately, $1.00 a hundred.
Alcohol, the Individual and Society—A two period study unit. Westminster Departmental Graded Quarterly for young people, October, November, December, 1934. Teacher's and Pupil's edition, 15 cents each.
*The Liquor Problem, Unit E—A study and discussion outline, 15 cents.
Tests—to be used with Unit E, 5 cents.
Have This Mind in You—A worship service. 12 or more copies, 1 cent each.
My Temperance Declaration—(A card to be signed), 2 cents each, 75 cents a hundred.
The Alcohol Problem—A Bibliography—free.

Motion Pictures

*How to Select and Judge Motion Pictures—Worth M. Tippy, 25 cents.
*Better Films Councils—Worth M. Tippy. A manual for leaders, 15 cents.
Declaration of Purpose (A card to be signed), 30 cents a hundred.
(These three may be ordered from the Federal Council of Churches, 105 East 22d Street, New York City.)
Our Movie Made Children—Henry James Forman. Macmillan, New York, 1933, $2.50.

Peace

Beyond Remembrance—A worship service for use on Armistice Day. 2 cents each, 12 or more copies, 1 cent each.
"WAR TOMORROW: Will We Keep Out?"—A Study Unit for Young People and Adults. Leader's Kit, including a copy of the text, 50 cents. Additional copies of the text for members of the group, 25 cents each.
The Will to Peace—A worship service. 12 or more copies, 1 cent each.
*Beyond War—A worship and study program, 10 cents.
Services of Worship for World Understanding and Peace—15 cents.
*Program Suggestions for World Peace—10 cents.

†The Churches and World Peace—Walter W. Van Kirk. Free.
†Peace and International Relations—A Bibliography. Free.
My Personal Peace Pact—A declaration of purpose (a card to be signed), 2 cents each, 75 cents a hundred.

Race Relations

The Church and Race Relations, 4 cents.
Race Relations and World Peace, by Eliot Porter. Young People's Elective. Teacher's edition 15 cents; Pupil's edition 15 cents.

Social Relationships

*A Christian in His Home, by Eliot Porter (Problems of Marriage) Young People's Elective. Teacher's and Student's Edition, 15 cents each.
Social Relationships of Young People by Harry Emerson Stock. Young People's Elective. Teacher's Edition 20 cents; Pupil's Edition 15 cents.
Ideals of Love and Marriage. 5 cents single copy; $4 a hundred.
†Report of the Committee on Marriage, Divorce and Remarriage, adopted by the General Assembly of 1931. Free.
†Keeping Fit. Free.
†A Bibliography on Education in Family Life, Marriage, Parenthood, and Young People's Relationships. (New) 10 cents.

Economic and Industrial Relationships

†The Church and the Social Question. Free.
Social Ideals of the Churches, 5 cents.
*Economics and the Good Life by F. Ernest Johnson (An adult study unit). Paper $1; cloth $1.50.
What Your Church Can Do in Social Service, 5 cents.
†Economics and Social Relationships—Bibliography. Free.

Book Stores

Philadelphia: Witherspoon Building
New York: 156 Fifth Avenue — Chicago: 216 S. Wabash Ave.
Pittsburgh: Granite Building — San Francisco: 234 McAllister St.

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